

THE BAPTIST RECORD

THAT WHY

Dr. Black and Rev. L. Carley—The Christian Advocate.

I have been wronged, and I seek this avenue to the fair minded public. I have been grossly misrepresented and charged with falsehood.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

Opened its columns to Rev. L. Carley to review my little book, "Why They Did Not Join The Methodist." He charges me repeatedly with falsehood and misrepresentation. I wrote Dr. Black, the editor, to know if I might have room to reply. He promptly replied that I could, that he would take pleasure in publishing my replies. I wrote plain, respectful and courteous replies. I sent the first, and during the next week sent the second, and prepared the third. But when the first nor the second did not appear, I held the third till I should write to him. Meanwhile a friend of mine, Dr. Black, president of other part of the State, wrote Dr. Black at least two weeks after my second letter had been sent in, and asked for the papers containing my reply. The editor replied that he had not received any reply from me, and within a week later returned me both my letters accompanied by this note:

DEAR BROTHER:—Extracts from your article in reply to Carley will appear in the Advocate of the 25th. I have decided not to publish more than these extracts, and hence herewith return your manuscript.

Yours,
W. C. BLACK.

This is the treatment from the Advocate, after having Mr. Carley to roundly impugn me in a series of letters running for a month. This after saying plainly and unequivocally that he would publish my replies. But the word of a man goes for naught when he makes up his mind to "decline to publish." And no wonder when having the manuscript in hand he had written saying he had not received it. Let him say that these statements are not true. If he will.

HIS ARROGANT ASSUMPTION.

I wrote to Dr. Black and stated that the M. S. was subject to his order on condition that he would publish. And I forbade his publishing any extract, except the one in reference to Bishop Galloway, and if he did so I should hold him responsible for the personal discourtesy of presuming to speak for me when he denied me the privilege of speaking for myself.

HIS DELIVERANCE.

In the Advocate of the 25th he devotes a column to the matter, and says: "We announced a few weeks ago that we would publish soon a reply from Rev. O. L. Hailey." Since then we have changed our mind. In his letter asking permission to reply through the Advocate Bro. Hailey used the following language: "I have been pretty severely impeached, and it would afford me some satisfaction to be allowed to set myself fairly before the readers who have seen the impeachment." We thought this only reasonable, hence made the announcement. When the first installment of the reply came, however, we decided to wait till the whole was in hand before commencing.

Now I appeal to any fair mind to judge of that treatment. He opens his columns to gross and false statements against me. Gives me the word of A. D. D., editor of the Christian Advocate that I might reply. I offer my reply, written in plain, courteous language. He cautiously holds the first till I should send in replies to a whole month's onslaught. When the second arrives and the third awaits, he cowardly declines to publish, because "I attack Methodism." Oh ye shades of Wesley and Clark and Whitfield! This puny, weakling Methodism, which you left to your followers is about to be attacked and therefore I must, for my word, deny editorial courtesy and common justice to the man whom I permitted my man to call a "liar" and such pet names. Ah! indeed! It were time to change his mind. I said not a word against Methodism that I did not appeal to Methodist authority. Why, Mr. Carley said I had misrepresented them, when I quoted John Wesley and the Discipline.

No, no, dear cautious Dr. Black, you had better not let your readers see my reply, they would see the glaring inconsistencies of Methodism. But they can see whether you open your columns or not.

I now charge you with personal discourtesy and injustice with false representation, with violating your own word.

By the courtesy of THE RECORD, the public shall be able to judge between us.

O. L. HAILEY.

Oxford, Miss.

By taking the Memphis & Charleston railroad to the East, you can see the beautiful Shenandoah Valley and all the grand mountain scenery of East Tennessee and Virginia. Address C. A. DeSauters, assistant general passenger agent, Memphis, Tenn.

REPORT ON TEMPERANCE

Read and adopted at the last session of the Aberdeen Baptist Association.—By G. W. SMITH.

Twenty years ago prohibition in the South was in its infancy. I don't remember to have heard of a single county going dry that far back, but about that time or a little later I remember that down in South Alabama there was a neighborhood out in the country where there was a good school and a church on the same ground. They were located at the fork of the road and a little further on the road forked again, and there was to be seen all day and all night the rum seller. He kept a little cross roads grocery and he and his barrel of red liquor caused more trouble in that otherwise peaceful neighborhood than a thousand such sinners were worth.

Things grew to such a pace, that the best people in the community saw that something must be done for the better. Accordingly a petition was circulated for signers and then forwarded to the Legislature, the result of which was the barring the sale of whisky within three miles of the church and school. This was my first observation of any effort on the part of the temperance people to dispute the right of the whisky dealer. Since that time it has been my pleasure to witness many hard fought battles, and to engage in some hotly contested elections, between the man who would keep the bottle constantly to his neighbor's mouth, and that other, and better man who would save his neighbor from such a bottle.

Years and years ago when the decade began against strong drink, whisky, like a mighty tyrant, sat enthroned in the capital of most every State and county in this Union, and its influence had grown to be a powerful factor in politics; it was indeed a pernicious task for the little band of a few thousand temperance followers when they undertook to suppress the manufacture and sale of whisky in the country with its mighty influence so well established, and its millions of money to back it. Besides the dealers and confirmed drunkards, there were found many professed followers of Christ, who were in full sympathy with the trade. It was very discouraging to find any within the fold giving aid and comfort to the enemy without. Often the cause suffered, and sometimes defeat came, but it is the constant dropping of the water that wears away the hardest stone, and by ceaseless and persistent efforts, by the prayer of good women, and the votes of good men, God has given us many victories over this sinning business.

Several States and hundreds of counties have voted it out of their borders. In our own loved State about a half dozen counties remain in the hands of the whisky men, and at least one of those counties have a majority in favor of prohibition, and the whisky men hold it only through a technical error of the election that was held in the country. Surely this state of affairs is encouraging to the advocates of prohibition, and when we reflect on what the Lord has led us to accomplish in the last ten years what may we not expect to do in the next ten to come. The whisky people say that prohibition does not stop the sale of whisky. If that is true in some instances, it is largely because we do not carry it to a final issue. If we confine ourselves by simply voting whisky out of the country and then keep in silence men who are in sympathy with the whisky ring, of course prohibition won't prohibit, but if we vote whisky out, and at the same time as soon after as practicable vote safe and sound temperance men in, we will see a revolution that will come to stay. I am against strong drink, because God's Word is against it. No drunkard shall inherit the kingdom of heaven. That is a fine sermon for parents who indulge their children in drinking. I have seen professed Christians go on the witness stand and tell everything but the truth about a man who had been violating the whisky law. They will tell more lies about whisky than any other two things. If every church member in this country would do his duty as a citizen and Christian for the next six months, every whisky dealer in this country would be brought to justice at the next term of our court, for I can tell you we have a judge who is by no means in league with those violations of the law. Yes, if every professed Christian would follow the teaching of God's Word in dealing with this great issue, the evils of whisky would soon be a thing of the past.

SOUTHWEST MISSISSIPPI.

The summer season now ending has been fruitful of many blessings upon the Lord's people in this portion of His vineyard. During August and September I was in three meetings of one week each, in which many souls (some fifty in all) were added both to the Lord and to the churches. The first of these was at Utes, where I found Bro. George Robertson holding forth the Word of Life with great earnestness and power, in the absence of the pastor, Bro. W. E. Ellis, who was detained by sickness. The meeting grew in inter-

est, and resulted in five accessions. Pastor Ellis has since resigned to enter the Seminary, and the church is in search of an undershepherd.

At Fellowship, Jefferson county, I fulfilled a promise made almost ten years ago to aid the veteran pastor, Bro. W. W. Bolls, in a meeting. The Lord's presence was manifest from the beginning, and on Saturday morning the pastor baptized about eight happy converts. A number were restored, and some joined by letter. (Perhaps no man in the State has done a grander work than Bro. Bolls who is still vigorous and active, and whose face reminds me much of the remarkable one made of the lamented Dr. Manley. "You can see more heaven in it than some people ever will see." May the snows of coming winters rest lightly upon his head, and the breezes of coming spring tides blow gently about him; may the clouds that gather above him serve only to temper the glare of earth's scorching sun, and when at last the sunset glow is obscured in gloom, and God calls him to "that bourne whence no traveler returns," may he "gather the drapery of his couch about him," and sleep the sleep that knows no waking, down to pleasant dreams.

At Port Gibson, where our church property has passed out of Baptist hands, a meeting was recently held in the Court House by Elders M. T. Martin and J. P. Hemby, of Gloster. A church of eight members was organized; one was received by baptism, and the outlook is favorable for a prosperous work. It is being looked after by the Union Association.

Pastor Eljerbe has had good meetings in all his churches, despite his delicate health. About thirty were recently baptized at Gilbert, La., where he was chiefly aided by Elder S. R. Young.

At Natchez a wholesome discipline has resulted in great spiritual good; the baptismal waters are occasionally troubled; and we are praying for and expecting a general revival. At our last conference meeting the church granted a license to preach to Bro. Tully McCrea, one of her young members of bright intellect, humble spirit, consecrated life, and promising gifts. May a great harvest of souls be the diadem in his crown of ultimate rejoicing.

A meeting of several weeks duration in the Methodist church, in which a hundred "sanctifications" (whatever that may mean) are reported, has resulted upon the whole, in much good; the Lord very graciously overruling a general revival, and by ceaseless and persistent efforts, by the prayer of good women, and the votes of good men, God has given us many victories over this sinning business.

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VERNON H. CONNERT.

Natchez, Miss., Oct. 30, '94.

WHAT ARE THE OBLIGATIONS RESTING ON BAPTISTS IN REGARD TO MISSIONS?

The obligations resting on Baptists and Baptist churches to send the gospel to those who have it not, is as binding as the obligation to preach it to all. God had, and has a peculiar people, and to them He directed a peculiar gospel, peculiar in its purity, its distinctiveness, and its power over the human heart. A thousand other religions have been tried, to arrest mankind in their head-long career of blood and crime, and everyone was a failure, in that they made men no better or worse. It is a principle well founded in truth, that nothing essentially good can come out of anything essentially bad; an impure fountain can not send forth a pure stream, neither can an impure heart send forth a pure religion—the fountain being impure, the stream must necessarily be so too.

There can be no doubt about the depravity of the human heart, as millions of proofs exist inside and outside of the Revelation from Adam down to the present hour, and the Bible is full of it. As a matter of course, that any religion emanating from man, either in whole, or in part, must be corrupt, and corruption can lay no just claim to divine origin. Solomon says that one dead fly will spoil a whole pot of ointment; and Christ says that a little leaven will leaven the whole lump, and these two facts show beyond cavil, that a little leaven in religion will grow to a great size and corrupt the whole body. That is a truth in natural and moral philosophy.

The obligation to send the gospel to all the world rests on somebody just as certainly as Christ said: "Go ye into all the world and preach the gospel to every creature." To whom, then, is this command addressed? Certainly not to those whose ointment is full of dead flies, nor to those who use corrupting leaven in their religious teachings. Christ set up his church when he was here, and every succeeding church must be like that, or it is not a church of Christ. In polity, it was the only pure democracy that this world ever saw, and it had in its membership only baptized believers who were all equal in authority. All other churches

under the sun are pure despots, and teach for doctrine the commandments of men, and their teachings tend to destroy the truth. It is not recorded in the scriptures that the church of Christ had any branches, and yet we hear much said about "branches of the church," and further, the same claimants insist that Christ's church perished and was buried in the dark ages somewhere. If Christ's church is dead, and all the other churches are branches of it, are they not worse than dead? Christ said the gates of hell should not prevail against his church, and yet those rival churches claim that hell did so prevail against his church. Christ does not want a false gospel carried to perishing men and that is the very kind that is being carried to the nations by all but the Baptists. The Baptists hold to the "one Lord, one faith and one baptism," and they are the only people on earth who do. Now then who on earth holds to a pure fountain and a pure stream but the Baptists? And that being so, who on earth are under such deep obligations to send the gospel to all lands as are the Baptists? If the Baptists, under God, had not preserved a pure Bible, and pure Christianity, the world would be in hopeless darkness? Then the Baptists came out of the darkness, they came dripping with blood, and pressing to their heart the precious Bible.

To the Baptists, then, are committed the duty of sending the pure gospel of Christ to all the world, a gospel that will save men and not destroy them. Christ sent his disciples out himself and then he commissioned his apostles to do and every Baptist church on earth is under obligations that can neither be ignored nor thrown off to a man who hold to a pure Bible and a pure gospel, and preach them to all the world. Missions are God's appointed way of proclaiming the Way of Life, and under all should lie that pure truth that we are cautioned to buy and sell it not.

JOE HARRIS.

Read before the Coldwater Baptist Union.

NORTHEAST MISSISSIPPI.

DEAR RECORD:—Much has transpired in Northeast Mississippi since any correspondence, save what came under the eye of your field editor, H. M. Long. We were happy to see his again, of the rounds and praise with him the God of health and all blessing. We are glad Bro. Long came around and deplore the necessity of his having to report delinquency. His preaching is helpful and delightful and his expenses at least ought to be paid by the congregation.

As a result of the meeting, we buried ten happy converts with Christ in baptism on Sunday afternoon of October 7th in the presence of the largest congregation we ever saw at a baptismal service. Thirteen were received by letter, and three made a profession of faith in Christ who have not yet united with our church.

We thank the Lord who answered our prayers, and because "many of them which heard the word believed."

J. D. COOK.

Fayetteville, Ark., Oct. 17.

PULPIT MANNERS.

NO. 2.

If it be true that the pulpit manners of a preacher form a factor to be considered in making up an estimate of his pulpit influence, then it goes without saying that it is most worthy of his serious thought and study. Much depends upon the character of the audience in determining the manner that should be observed; yet it may be safely stated, as a general rule, that plain, simple, unostentatious conduct in the pulpit is always to be preferred. Affectation is always to be deprecated. The habit which most Methodist preachers have of kneeling in silent prayer on entering the pulpit, in the presence of the congregation, always to me unseemly, invariably carried to my mind the thought, however erroneous it may be, that the preacher was afraid of the congregation. If the preacher has done his duty, he has already gone to the Source of all Wisdom and Grace for supplies of those gifts before coming to church. Then it seems to me that if two of you shall agree on earth as touching anything, etc., and when two or three are gathered together in My name, whosoever I be not ask the congregation to join him in supplication to God for all needed wisdom and grace to receive the message of truth which He has endeavored to provide for them? Any semblance of affectation always belittles and discredits the preacher with the masses. Pompousness and arrogance are bad enough, but affected humility and piety are worse. It smacks of hypocrisy, whilst the others, only of mistaken judgment or indiscretion. Let the idea obtain that a preacher simulates piety and humility, and he had as well quit preaching. People lose confidence in him, and nothing he may say from the pulpit has any weight.

It is, no doubt, true that the preacher is often misjudged by a few, but never by the masses. They

are unerring in judgment when full opportunity has been afforded to correctly measure him, and he soon finds his true position.

Anything bordering on the rude, blisterous, hilarious, or obscene in the pulpit, always soon bears fruit in the loss of influence of him who indulges in it. It must be remembered that the masses will tolerate things in other public speakers that they will utterly condemn in a preacher, and for no other reason than that he is a preacher. This grows out of the sacredness of his calling.

GOOD NEWS FROM NORTH-WEST ARKANSAS.

Not that the apple crop is good; for it is very light, the quality inferior and consequently the price is low. Not that the price of cotton is so much improved; and if it was, we haven't a pound to sell, as we do not raise it here. But the tidings we bring are much better than either of the above could be; for we consider it a matter of vast importance to be able to report to the many readers of THE RECORD that we have had a gracious refreshing from the presence of the Lord in the Baptist church at Fayetteville, Ark.

Our people had been praying for months for a precious revival of religion, and we told them that we would begin special meetings soon after we returned from our vacation in Alabama. So we commenced these services on the 23rd of September and was joined on the 24th by Eld. W. A. McComb, of Eureka Springs, who did all the preaching from then until the evening of October 7th when the meeting closed.

Bro. McComb was acceptable from the first service to my people and the citizens of Fayetteville. The congregations grew in numbers and interest all the while. At times our church was literally packed, and many turned away, because there was not room for another one. Our members say these were the best special services that have been held by our church for many years. Bro. McComb preached the gospel so plainly and with such power that many were moved to tears and deep penitence. The services were characterized by earnest inquiry and supplication, without any of the excitement which sometimes prevail in revival meetings. During our ministry we have had many preachers to aid us in special services, but none were better qualified for the work than Bro. McComb, who has the happy faculty of adaptation, but never forgets that "the gospel of Christ" is the power of God unto salvation to every one that believeth. Happy the pastor who

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I went; glad I did. Christians always get happy when and where the old Aberdeen convenes. Christian salutations; holy kisses and fraternal handshaking, open doors, home welcome, chicken-pie abundantly. All this, and more.

Houlka, the place of the last meeting, is not a bit hula, like the old ship prisons. In fact, it's a live little town, a welcoming village, little men and matrons; bells and baux; lads and lasses; aye, even the dust, from the streets and highways, stick close to all visitors marked adhesiveness.

After an excellent sermon by the

Amory bishop, J. A. Rogers, the former moderator, Elder A. C. Ball, put the ball in motion until the organization was complete. Letters from the churches showed an average prosperity in all church work, and a fair growth among the churches composing the body. All the enterprises fostered by our State Board had been cared for and liberal donations were promised for the next year.

The officers elected for the associational year are: Elder J. L. Henderson, Moderator, D. W. Fowler, Clerk and H. B. Abernathy, Treasurer.

CORRESPONDING MESSENGERS

Were made welcome. Along with others, Elder H. M. Long, longing for a long list of subscribers for THE RECORD, was a little longsome, but long-headed enough to succeed well, as he well deserves. The Oxford bishop, the gallant O. L. Hail, met a "hall welcome" reciprocally, preached eloquently and counseled wisely. But hold! Short prayers, short sermons and short letters, like shortened bread, are palatable; but long-cake and flat loaf are despised. Briefly then, Elder B. R. Hoghey, the irrepressible, was there with his broad-axe making the chips fly. Elder S. G. Cooper, the big-barrel cooper, was on hand repairing—not tubs, but evils. Elder J. T. Potts, "our pot," was present, smiling and jolting every word of wisdom. Elder Isaac Smith, the venerable moderator, was also present.

Weak pastors—brethren who need to know how to bring things to pass. We have a great many good preachers who are weak in everything else, and therefore, mainly failures. The churches run down under them; their salaries are not paid, and, in general, their good preaching is lost because it is not followed up properly. These need, specially, to study the culture of churches.

Some brethren who have had opportunities have grown rusty and need rubbing up. The best teachers and physicians now-a-days take time off to attend lectures, freshen up and go home to do better work. A physician of Macon, with a practice of some \$7,000 a year, takes one year in five to freshen up. It pays him and it will pay preachers, even in money, though that is not the true motive, to keep up to a fine working point. The contact of able minds cannot fail to be very helpful.

4. Come aside and rest, was a wise suggestion of Jesus. Pastoral work is exceedingly wearing, mind and heart and body grow weary under the burden. To lay everything down for awhile and let others talk will be a great blessing

Oct 25 4

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CORRESPONDING MESSENGERS

Were made welcome. Along with others, Elder H. M. Long, longing for a long list of subscribers for THE RECORD, was a little longsome, but long-headed enough to succeed well, as he well deserves. The Oxford bishop, the gallant O. L. Hail, met a "hall welcome" reciprocally, preached eloquently and counseled wisely. But hold! Short prayers, short sermons and short letters, like shortened bread, are palatable; but long-cake and flat loaf are despised. Briefly then, Elder B. R. Hoghey, the irrepressible, was there with his broad-axe making the chips fly. Elder S. G. Cooper, the big-barrel cooper, was on hand repairing—not tubs, but evils. Elder J. T. Potts, "our pot," was present, smiling and jolting every word of wisdom. Elder Isaac Smith, the venerable moderator, was also present.

Weak pastors—brethren who need to know how to bring things to pass. We have a great many good preachers who are weak in everything else, and therefore, mainly failures. The churches run down under them; their salaries are not paid, and, in general, their good preaching is lost because it is not followed up properly. These need, specially, to study the culture of churches.

Some brethren who have had opportunities have grown rusty and need rubbing up. The best teachers and physicians now-a-days take time off to attend lectures, freshen up and go home to do better work. A physician of Macon, with a practice of some \$7,000 a year, takes one year in five to freshen up. It pays him and it will pay preachers, even in money, though that is not the true motive, to keep up to a fine working point. The contact of able minds cannot fail to be very helpful.

4. Come aside and rest, was a wise suggestion of Jesus. Pastoral work is exceedingly wearing, mind and heart and body grow weary under the burden. To lay everything down for awhile and let others talk will be a great blessing

Oct 25 4

are unerring in judgment when full opportunity has been afforded to correctly measure him, and he soon finds his true position.

Anything bordering on the rude, blisterous, hilarious, or obscene in the pulpit, always soon bears fruit in the loss of influence of him who indulges in it. It must be remembered that the masses will tolerate things in other public speakers that they will utterly condemn in a preacher, and for no other reason than that he is a preacher. This grows out of the sacredness of his calling.

GOOD NEWS FROM NORTH-WEST ARKANSAS.

Not that the apple crop is good; for it is very light, the quality inferior and consequently the price is low. Not that the price of cotton is so much improved; and if it was, we haven't a pound to sell, as we do not raise it here. But the tidings we bring are much better than either of the above could be; for we consider it a matter of vast importance to be able to report to the many readers of THE RECORD that we have had a gracious refreshing from the presence of the Lord in the Baptist church at Fayetteville, Ark.

Our people had been praying for months for a precious revival of religion, and we told them that we would begin special meetings soon after we returned from our vacation in Alabama. So we commenced these services on the 23rd of September and was joined on the 24th by Eld. W. A. McComb, of Eureka Springs, who did all the preaching from then until the evening of October 7th when the meeting closed.

Bro. McComb was acceptable from the first service to my people and the citizens of Fayetteville. The congregations grew in numbers and interest all the while. At times our church was literally packed, and many turned away, because there was not room for another one. Our members say these were the best special services that have been held by our church for many years. Bro. McComb preached the gospel so plainly and with such power that many were moved to tears and deep penitence. The services were characterized by earnest inquiry and supplication, without any of the excitement which sometimes prevail in revival meetings. During our ministry we have had many preachers to aid us in special services, but none were better qualified for the work than Bro. McComb, who has the happy faculty of adaptation, but never forgets that "the gospel of Christ" is the power of God unto salvation to every one that believeth. Happy the pastor

WOMAN'S WORK

CENTRAL COMMITTEE

President—Mrs. Mary B. Aven Clinton.
Corresponding Secretary and Treasurer—Mrs. Rebecca P. Sprules Jackson.

OTHER MEMBERS

Mrs. Adelle M. Hillman, Clinton.
Mrs. Sallie A. E. Bailey, Jackson.
Mrs. Nannie L. Landers, Canton.
Mrs. Nellie D. Douper, Clinton.
Mrs. Corinne Tillman Owens, Crystal Springs.

VICER-PRESIDENTS OF ASSOCIATIONS

Aberdeen—Mrs. Sallie J. Stewart, Red Land.
Bogue Chitto—Mrs. Emma A. Porter, Mt. Herman, La.
Calhoun—Mrs. Eliza T. Bruner, Banner.
Cane—Miss Louella D. Clough, Natchez.
Central—Mrs. Margaret J. Webb, Clinton.
Cherokee—Miss Mary Carter, French Camp.
Chickasaw—Mrs. Georgia Dees Phillips, Senatobia.
Chickasaw—Mrs. Sallie J. Lewis, v. Cherry Creek.

Chickasaw—Miss Elizabeth Lea Mabry, Senatobia.
Columbus—Mrs. Julia Toy Johnson, Columbus.
Deer Creek—Mrs. George C. Rogers, Indianola.
Fair River—Mrs. Mattie A. Green, Brookhaven.
Gulf Coast—Mrs. Sue W. Price, Ocean Springs.
Harmony—Mrs. L. Geneva Williams, Carthage.
Judson—Mrs. Sallie E. Ballard, Ballardville.
Kosciusko—Mrs. May Sallis Boyett, Sallis.

Louisville—Mrs. Mary Elia Williams, Louisville.
Mississippi River—Miss Sibley Summitt.
Mississippi River—Mrs. Bettie Powell, Gillsburg.
Oxford—Mrs. Mary J. Quince, Oxford.
Pearl River—Mrs. Jennie Cowsett Williams, Stix.
Pearl River—Mrs. M. M. Griffith, Silver Creek.
Springfield—Mrs. C. J. Lowrey, Forest.

Copiah—Mrs. Mary Anding, Crystal Springs.
Stinging River—Mrs. Maud Dickson, Stearns Creek.
Sulphur—Mrs. Lou E. Bobo, Lyon.
Tippah—Mrs. Angie Slack McMillin, Blue Mountain.
Thomaspine—Mrs. Annie I. Swann, Rienzi.

Tombs—Mrs. Susan Chaslain, Bara Aia.
Union—Mrs. Neppie O. Thompson, Rodney.
West Judson—Mrs. Mary Reed Pegues, Tupelo.
Yalobusha—Mrs. Leone Wood Clark, Jefferson.
Yazoo—Mrs. Alice Booth Drane, Winona.

Zion—Mrs. Fannie Fox Tharpe, Walthall.

OBJECTS OF BENEVOLENCE.
Foreign Missions, Home Missions, State Missions, Ministerial Education, Mississippi College, Substitution of Aged Ministers, Home Uses.

NOVEMBER.
They received not the love of the truth that they might be saved. Missionaries 3; native assistants, 27; stations, 69 churches, 17; membership, 372; baptisms, 38. Contributions, \$395.

STUDY TOPICS.—Hindrances to the work—self-interest, priestly opposition, depraved moral sense of the people, poor equipment. Do Romanists need missionaries to give them the gospel? Missions of the S. B. C. Missions of other Protestant bodies in Italy.

"NINE YEARS TO-DAY."
2000517.

Nine years ago to-day, My heart by sin oppressed I laid before the Lord, And found his promised rest, Cleansed by the crimson flood, By the Holy Spirit sealed.

When His glory is revealed, Saved forever more Though tempted off by wrong, No power shall ever destroy This life dear and strong. Saved for the Master's use While living in this sphere, Saved to a heavenly home Where the skies are ever clear.

Nine years! O noble heart, Where have thy treasures been? O hands and voice of mine, Have you, to save from sin, Add want and pain and care, Performed your part away, Or am I Christ, a babe Though saved nine years to-day?

Nine years a child of God, Led by the unerring hand, In my feeble following way Following at His command; And where my bark has faltered To sail in duty's wake I know that I shall be Forgiven for Jesus' sake. B. L. F.

WOMAN'S WORK IN UNION ASSOCIATION.

On Saturday afternoon, September 23rd, during the sitting of the last session of Union Association, at Antioch church, Copiah county, the woman's meeting was held at the stand in a lovely grove adjacent. The vice president, Mrs. N. O. Thompson, of Rodney, conducted the services—Miss Lella Clark,

of Brushy Fork, acting as secretary. All joined in singing, "Praise God From Whom All Blessings Flow," to the tune of "Sessions." Mrs. Thompson then read and commented upon the 14th chapter of John, followed by Rev. Chas. L. Lewis in a fervent prayer. Mrs. H. E. Thompson, of White Oak, gave a solo, viz: "Throw Out the Life Line." The role of W. M. S.'s was called and the following responded—reports being read by Misses Carrie Byriss, of Brushy Fork, and Blanche Hammett, of Rodney.

Brushy Fork—Well represented, and going forward in the work. Fellowship—At work. Hiramville—Fine reports financially and growing strong in the Lord's cause.

New Zion—Quietly adding her offerings to ministerial education and missions.

New Providence—Dividing her earnings between the foreign mission debt and home work.

Philadelphia—Promised through that whole-souled mother, Sister Dumas Chiles, to get together at an early date and do something.

Pleasant Hill—Gave a contribution to Mississippi College and helped to send the pastor to the

Southern Baptist Convention at Dallas, Texas. Rodney—W. M. S. has been steadily at work and came up with the report we always expect of her. The Young People's Mission Society of Rodney also sent in an encouraging statement which shows the value of cultivating that element in the mission cause in our churches.

Sim's Chapel—Ladies not being able to keep up their organization, Smyrna—Expected at once to resume their meetings, having caught a fresh flame of missionary zeal from the effects of "Children's Day."

Pine Bluff has done nothing for ministerial education.

White Oak—Brave little band—know no such words as fail—and are always "doing" and expecting greater things. Something like \$250 was reported in all. A society was then organized at Antioch with Mrs. M. Conn, of Spencer P. O. president. After singing one verse of "Nearer My God to Thee," Sister Thompson gave the ladies a short talk and presented the claims of Mississippi College, introducing the agent, Bro. Lewis, who spoke kind words of enthusiasm and encouragement and pledges were made as follows, to be paid on or before January 1, 1905: Antioch, \$250; Brushy Fork, \$2; Pine Bluff, \$1; Pleasant Hill, \$250; Rodney, \$4; Smyrna, \$1; White Oak, \$5; Young People M. S., Rodney, \$5; Cash handed Bro. Lewis about, \$1.

After singing the "Doxology" the report of the previous meeting was dismissed by Bro. Lewis, to meet with Pleasant Hill, Me. Bride P. O., Copiah county, September, 1895.

WRITE FOR RECORD.

DEAR SISTERS:—Don't neglect this column. Send news on postal if nothing else from all over our State. It is a duty—a privilege. It will help our work. If we are discouraged we may be able to assist each other; if we are glad let us rejoice together. Let us hear from you. Write.

NEPHEE O. THOMPSON.
Mighty good advice. Let all the sisters take heed.—(Eds.)

ITALY.
A DESERVING COUNTRY.

"First of all, we wish to say that Italy is a country which deserves universal attention and interest. No other country has occupied a more important place in the history of the world and in the development of the civilization in which we are rejoicing to-day. For many centuries Italy was the center of a world-wide empire.

While Italy does not now hold the place it once did in human affairs, it is still a goodly land. About thirty millions of people acknowledge Humbert as their king. The land is in most sections still fertile and the scenery is superb. There are numerous large cities filled with the treasures of art and sacred with the memories of the past. The noblest products of human genius and industry are to be found within its borders. Its very ruins are inspiring. There is no land in which the studious traveler can find more to interest and instruct him. Every step he takes brings to recollection some great character or event.

THE PEOPLE.

We are not to judge the Italian people by the majority of those who come to this country. These people are, for the most part, the scum of the great cities or the Sicilian peasants who have been sent to America by emigration companies. Very few of the upper or middle classes of Italy leave their own for foreign lands. Indeed, many of those who go elsewhere to make money return to their native land with the modest fortune they have won to spend their last days at home.

OUR OBLIGATIONS.

It was the literature of Italy which for centuries formed the staple of instruction and quickened the intellect and taste of men. Her histories and philosophies and poetry are still studied in our schools

It is the old Roman law which lies at the base of our modern jurisprudence. We should not forget, too, that it was an Italian who, in the person of Galileo, began our modern scientific studies; an Italian who, in the person of Galvani, opened to us the door of the electrical world; an Italian who, in the person of Columbus, first discovered this continent; and another Italian who, in the person of Amerigo Vesputi, gave us our name. In a general way, therefore, we are under the deepest obligations to Italy.

REV. A. J. ROLAND.
A GOOD WORK.

Smyrna Baptist church, of Union Association, nine miles from Hazlehurst, was the scene on Sunday, September 30, of that happy occasion known as "Children's Day"—a festival in the interest of missions.

The Sunday School, Bro. Beale superintendent, is a strong feature of that alive, working church. Promptly the exercises were opened by music led by Misses Fortenberry, Wade, Sellers and Messrs. Flanahan and Hall and throughout was exceptionally good.

Addressed by Master Funches, followed by recitations interspersed with bright songs and short, well to the point, essays. We call to mind recitations by three sweet little girls, "Is it nothing to you?" And another spirited one in railway language by a fine looking young boy, and essays by Miss Edith Fortenberry on foreign missions and by her sister, Miss Alma, on home missions. Miss Nannie Simmons on religion. Miss Blanche, Love on influence, and Miss Sallie Simmons on duty. Oh young ladies, do you realize the power you hold in your fair hands of leading souls along those grand lines? God bless you all and keep your young hearts and lives, devoted to His service.

Bro. W. K. Red finished the morning's program with a talk to the children—and gave an excellent sermon in the afternoon on "Roll ye away the stone."

The dinner was sumptuous, nothing of that hospitable neighborhood. The short intermission was spent in pleasant converse. Nothing approaching glee and conduct unbecoming a crowd of Christian young people came under the notice of the writer. The committee on finance at the close of the afternoon service, sang, "Bringing in the Sheaves" and \$20.05 was poured into the Lord's treasury for the mission cause.

SOWING AND REAPING.

At Torre Pellice the congregations are larger and prejudice against Baptists is somewhat mitigated, while, at least in theory, Baptist views have gained ground. Bro. Egert was much impressed with this on his visit there in November—a visit warmly appreciated and leaving a fragrant memory. In September I was present at a baptism there, one of the candidates taking the step despite the violent opposition of her husband. At the out-station of San-Germano, one of the brethren offers to give the ground for a chapel. We have the same offer at Boscoreale.

AT SAN REMO.

At San Remo, in the beautiful Riviera, various disorders have been healed, a Sunday School has been begun, there are several churches and the little church, meeting now for the first time in a public "locale," is in a way evangelization as was not before possible. A lawsuit brought against us, at the instigation of the priests was amicably settled at small expense and the trouble overruled for good. The evangelist there is in part supported by an English Baptist lady, who helps us much, and he spends a part of his time in colportage work in the regions around.

AT GRAVINA.

Another place giving much encouragement is Gravina, formerly an out-station of Bari. The work at Gravina was begun and for some time carried on in the midst of persecution, and at the peril of all concerned. The business of one of the converts was so boycotted and ruined that he was compelled to remove from the place, carrying with him, however, his new hope and rendering a clear testimony in his new home. But a victory has been won, and now there is a peaceable audience of some twenty to forty persons and a Sunday School. The rent of the hall has been, so far, paid for by the three or four persons who have definitely accepted the gospel and come out on the Lord's side. No doubt fierce opposition is yet to come; but, better a thousand times persecution than liberty with cold indifference. Nay, trouble has already begun, as the proprietor of the hall refuses to rent it to them another year, and the attendance and injured circumstances of the most well-to-do brother may necessitate help from the mission.

AT FLORENCE.

"During 1893 much seed-sowing was done in connection with the Florence Mission, and some fruit has been gathered. What may yet come to maturity only the All-seeing Eye can discern. We have had four preaching services a week

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besides a few special meetings and much private work. The meetings have been fairly well attended, and considerable interest has been manifested in the preaching, both in the city and in the mission hall in the suburbs. Seven were baptized, and several have been enrolled as catechumens. Our new baptistry, the only one within a hundred miles of Florence, is a great convenience, and our prayer is that we may have frequent occasions to use it. An immersion is a great curiosity in this city and will always draw a crowd. We

have lately turned a woman Bible class, which, for the present, promises well.

"A poor woman brought five dollars to her pastor as a gift to the mission cause, saying: 'Here is my thank-offering. The Lord has given me strength to labor and support myself and children, and I have saved this much during the past three months, and I wish it to help give the gospel to others.' What has the Lord done for us? What has he spared us? Are we thankful? How can we best show our gratitude? John D. Rockefeller gave last winter one million dollars to a university in Chicago as a thank-offering for recovery from a severe illness. If the thank-offerings should be sent in, in proportion to ability and to what should be our gratitude, our treasury would be overflowing."

GOOD CHEER.

DEAR RECORD:—I must tell you something of the latter part of the association which was held at Casella, Yazoo county. It was all good from the beginning. But on Friday night, until the evening, it was just simply glorious. Bro. W. Thompson, whose home is in Holly Springs, preached a splendid sermon, his theme being, "Faith in God, and his loving care over us." A good part of Saturday was put in at Woman's Work which made some of us women feel that life might be made to be worth living. I agree with some of the

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Queen and Crescent Route will tickets at One Fare for the Trip, October 28, to New Orleans, from its stations in Mississippi, to the Fair and Exposition in Meridian which will be held October 29 to November 3. Tickets are good till November 3. The Fair promises to be the most interesting and interesting ever held. Don't fail to go. ARDY, A. G. P. A., Vicksburg, Miss. C. Rinehart, G. P. A., Clinton.

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ORLANDO, TENN., AUGUST 13, 1894.

"It is a well known and indisputable fact that typhoid fever once in the family

